The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

The President and Standard Oil. The United States Court of Appeals has reversed the decision of United States Circuit Court Judge Landis of Indiana in imposing a fine of $29,240,000 on the Standard Oil Company for receiving rebates. Not only did the Court of Appeals reverse Judge Landis' decision but, as it seems to us, stepped aside to administer rebuke to the Indiana judge in these words: "The law as laid down by Judge Landis is strange doctrine in Angle-Saxon jurisprudence," and if this be law, "it is because the man who happens to be judge is above the law." The Court of Appeals holds that among other opinions of error Judge Landis was "away off" in imposing a maximum fine of $20,000 for each offense, making the shipment of a car load a separate offense, whether that car load constituted one entire transaction or not. Another error of Judge Landis' was that of imposing a fine of $20,000,000 on a company which, in his State, has resources worth only $1,000,000.

But scarcely had the Court of Appeals rendered its verdict and administered its rebuke to Judge Landis before President Roosevelt comes forward with a word or so. The President's claim is that the higher court has only reversed the decision of the lower court on technical grounds, and therefore there shall be a new trial, since he well knows the Standard Oil Company is guilty and shall not go free on a mere technicality. The President's words as given out by Secretary Loeb are very frank and straightforward. Hear them:

"The President has directed the Attorney-General to immediately take steps for the retrial of the Standard Oil case. The reversal of the decision of the lower court does not in any shape or way touch the merits of the case, except that so far as the size of the fine is concerned. There is absolutely no question of the guilt of the defendants or of the exceptionally grave character of the offense.

"The President would regard it as a gross miscarriage of justice if, through any technicality of any kind, the defendant escaped the punishment which would have unquestionably been meted out to any weaker defendant who had been guilty of such offense. The President will do everything in his power to avert or prevent such miscarriage of justice."

Wonderful Japanese. The little brown people of Japan continue to startle the world. Not long since they emerged, as a nation, from barbarity. Their war with Russia revealed them to be giants instead of pygmies. Their achievements in camp, no less than in battle, showed them to be of no ordinary mind, muscle or matter. They are a nation of practical scientists, and science for them is another name for application and achievement.

Nearly fifteen years ago the Mikado observed that his subjects were not tall like strangers from other lands. They were strong enough, but it was of body, arm and muscle. Length of leg was wanting. Undaunted, the Mikado ordered scientists to his aid. A decree went through the nation that the young must exercise more standing than sitting, pay more attention to the development of the lower limbs, and train their bodies to erect carriage. An unheard-of system of athletic training began in army, schools and colleges. Results are that scientists now assert that of the 50,000,000 Japanese about one-fifth of them are taller by one or two more inches than they would have been without the determination and the training to be taller.

A man by taking thought may not add a cubit to his height, but a nation by taking thought (and strenuous effort) can add inches to the height of its subjects. There is no telling what a nation of such determination will yet make of themselves—and of the other nations.

Death from Cigarettes. Truth, we are told, is more wonderful than fiction, fact often stranger than fancy. By the same rule it comes about that the most telling and comprehensive comment is no comment at all: simply a narrative of an incident in real life, told without twist or trial. Here is a case in point. The occurrence was in Portsmouth. It is its own comment, tells its own sad story of some mother's boy and reads as, follows:

"Emaciated and almost helpless H. S. Allen, of Boykins, Va., dragged himself into police headquarters early yesterday afternoon and begged the authorities to to something for him.

"Patrolman Taylor took him to Dr. Wilkins' office in Middle Street, but there, the moment the physician laid his eyes on the man, he shook his head, saying that treatment, and the most careful kind, was the man's only salvation. Medicine immediately would help the cause none, the doctor said.

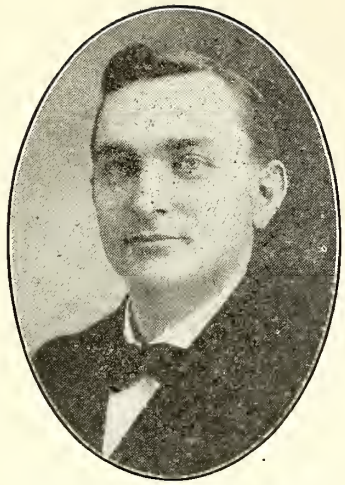
Later in the afternoon the police were again called to take charge of the man, who was found in Middle Street sitting on the curb in front of the Hope building.

"Mayor Reed, when he learned of the man's condition, ordered him removed to the King's Daughters' Hospital. Patrolman Taylor was again detailed to take charge of the case and he accompanied the ambulance to the institution. The stranger had to be carried from the vehicle to the hospital building when it was reached, and a few second after he had been taken upstairs word was sent down that he was dead.

"On the way to the hospital he told the bluecoat that cigarettes were the cause of his undoing. They had so wrecked his system that he was unable to eat or drink, he told the patrolman in a husky voice, and as a last resort he came to this city seeking medical attention, and finally, so weak that he could proceed no further, he sank down in the street.

"On the way to the hospital, the victim of the cigarette habit, seeking comfort from the bluecoat who accompanied him, asked Taylor if he thought there was any hope of his recovery, and if the hospital to which he was going was a good one. Trying to soothe the despondent spirit, in the face of conditions that belied the truth, the policeman replied that all would be well, but a few minutes later the stranger in a strange land was suffering no more."

Yet many a boy will read this incident, and go on smoking cigarettes as heretofore—and some of them to a pitiable and hopeless death, as did H. S. Allen. Yes, truth is much stranger than fiction, fact more wonderful than fancy.



A MESSAGE OF FAITH.

By Rev. Warren H. Denison, D.D., Huntington, Ind.

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went." Heb. 11:8-10.

Believing and trusting God—that is faith; Abraham is a wonderful illustration of this.

His faith rested on a Divine call, not some impulse or whim of his own, not in ambition, discontent, or self-will. What a thing it is to be willing to be just where and what God wants us to be.

His faith rested on a Divine promise. The promises that God makes to us are better resting places for our faith than any projects of our own.

His faith rested on Divine guidance. It would be most trying and subject him to the wonder and ridicule of his neighbors not to know where he was going or even which way to start, but he went, choosing not his own path.

The Elements of His Faith:

It was a simple, obedient, and overcoming faith.

(a) Simple—a faith that asked for nothing but the word of God to rest upon. Many people are not willing to take God at His word, but are ever preferring their own way to the Divine way. His faith was like a child's faith and trust in its mother. A man was converted and came into the church, but his old associates began to test him and make him doubt his conversion; they questioned him in ways that he could not answer and all he could say was, "He cannot break his promise." Though he could not understand all the mysteries of the new birth, his simple faith could not be shaken. We all need the simple faith.

(b) Obedient—It lead him to do whatever God told him to do. Ours is good for nothing unless it leads us to do just that thing. God asked hard things but he does not ask them because they are hard. There is a sufficient reason for all that God ever asks of us. Had Abraham remained there he with his family might have become idolators too.

(c) Overcoming—His faith helped to overcome the greatest difficulties. He was to offer Isaac as a sacrifice; how that must have tested his faith, but God having tested him so faithfully and proving himself true, God gave him wonderful promises and rewards for the future.

It was not easy to leave one's native country and cast himself upon the bare promises of God for a new home; nor break the ties that bind us to the scenes and associations of early days. But Abraham did not hesitate to obey though ignorant as to what country he was going, though the journey was long, hardships and dangers many. Surely he could not have contemplated the large plan of God for only a bit of it was unfolded in his call; but the precept and the promise were sufficient to determine his action. He put his hand trustfully into the great hand of God and followed his lead. His going out into the unknown was the first link of the golden chain of the triumphs of his faith. From this let us learn

(a) Personal religion takes it rise in God;

(b) Personal religion is the fruit of a divine revelation;

(c) Personal religion is the product of an earnest faith.

Practical Application: Are we ready to obey any call of God whether relating to our outer life or to our soul life; have we the faith that can laugh at impossibilities rather than disbelieve the divine promise; have we unreservedly consecrated our soul, our life, our all to God? Abraham went obedient to the voice which faith alone could hear, guided by the hand which faith alone could see.

The Divine Call

is addressed at some time to every man; there is the summons from carnal existence to spiritual life—what shall our answer be; there is the appeal to cease selfish pursuits and to yield to generous sympathies and services, will we hear the appeal; there comes the call to summon us from the local and temporal to the universal and eternal; from sin to righteousness. The call to God by Christ Jesus comes at some time in the soul of every man. It comes by various voices, it comes at different times, and in no mistaken way. That it may be ours, like Abraham's, to attentively hear, heartily believe, and promptly obey.

His Sacrifice, and Faith.

Abraham forsook all for God; gave up what he possessed for that which God promised; gave up the present for the future.

Whence comes it that in the ceaseless tide of humanity, rolling westward through the ages, this one caravan of a simple nomad Bedouin, this single drop in the mighty stream, has fastened upon itself the attention of men? The answer is in one word—his faith. That singled him out in the counsels of men and stamped him in the hearts of men. How like the faith in the later day when the woman in her infirmity touched the hem of the garment of Jesus and in that crowd he recognized her faith. He saw as in a glass the glory of the great Messiah's day when his children should rule over the earth. He saw, believed, went forth without doubts, not knowing where but only with whom.

True Religion

has an ear to listen to God, feet of cheerful obedience, unsuspecting surrender of all into our Lord's hands.

Practical application: Are we walking by faith or by sight; have we listened to God? Let me urge upon each of you to set out on the believing pilgrimage if you have not already done so; and, if you have, let nothing hinder you from persevering unto the end.

What Is Faith?

It is the first of the gifts of the new covenant; it is to believe what God has said whether in command, instruction or promise; it is to repose upon his faithfulness; to place his testimony above all kinds of certainty or guarantee; it is to prefer the invisible, which is eternal, to the visible which passes away. A close study of the wonderful eleventh chapter of Hebrews will show us the value and power of faith. The records there have enabled men to endure what nothing else would enable them to bear; it has induced men to give up at the command of God what the human heart holds most dear.

As we read of Abel shall our faith not be strengthened to continue to offer to God the sacrifice of true piety which he requires though we may be taunted or opposed by our nearest kindred; to give not only the tenth but the fat also in addition; shall we not have more faith to walk with God when we have read that testimony of Enoch; as we catch the message of the Noah incident shall we not have more faith to comply with all the direction of God and make all needful preparation for the future events in which he has told us that we are to be interested—death, judgment and eternity, though they may seem remote, or no visible indications of their coming, though the world may laugh at our faith and our fears; shall not this example of Abraham in leaving country, home and

kindred at God's call inspire us to go just where he commands, through deserts, among strange peoples, and be ready to give up the dearest objects of our affection; what shall be the effect upon us when we read how Moses was willing to leave all the pomp and splendor of the world, brilliant prospects and hopes, to welcome poverty, reproach and suffering if needs be, to identify himself with the people of God; yes, when we remember the host of worthies who met danger, encountered mighty foes and vanquished them, shall we not learn the message of stronger faith to go forth in our spiritual conflicts against the enemies of our souls and of the church, assured of victory?

Which of these ever regretted the sacrifices made; which one of them regrets is now from their celestial home? Shall we regret anything, that we may attain to the degree of faith that shall bring us the most complete satisfaction when our short day is past?

LONDON, ENGLAND.

The word "greatest," like the word "oldest," when applied to anything in the world, makes that "anything," whatever it may be, of a more peculiar interest to human beings. So when we were lifted from the underground station and found ourselves on the streets of London that word "greatest" had its effect. I could hardly realize that a long-hoped-for vision had become a reality and that I was indeed in that greatest city in the world.

But being here, I wish not to be a Londoner. I am proud that I am an American, prouder than ever before that my home is in that free country where every man is sovereign of his own fate —where every child is born on an equal footing and where the highest goal is crowned with the noble inscription, "Whosoever will may come." It is not so in England. Over the fence is out and if you happen to be born there you will not likely gain admittance within. Few Lincolns, Garfields, and Clevelands in English history! Fewer Johnsons today within her realms. The poor boy in this country, makes no difference what his natural talents may be, has a narrow boundary set beyond which he can hardly go.

But of the great metropolis I would endeavor to write. There are 693 square miles, comprising about 7,000 miles of streets, with a total population of over six and a half millions in greater London. Taking Charing Cross as the center the city boundary is about fifteen miles distant, any direction you might go. So it would be a good day's drive through London. A million and a quarter people enter and leave the old city or business quarter every twenty-four hours from the 586 stations. For a shilling 24c.) spent in penny fares one can ride through the principal thoroughfares of the city on the "bus," and this is by far the best way to see the place. For a quicker way one can take the "tube" for any direction. These tubes are from 50 to 125 feet below the surface, so you miss the dust.

Of the chief places of interest there are too many to name all. But Chelsea with its many literary associations is not to be missed, by the literary pilgrim especially. Here lived Sir Thomas More and here at various periods were the distinguished residences of Dean Swift, Steele, Addison, Locke, Walpole, Newton, Leigh Hunt, Thomas Carlyle, about whom Dr. Child spoke so eloquently in his well known lectures at Elon College, Rossetti, George Eliot, and many others. St. Paul's Cathedral and Westminster Abbey are the most frequented places and in many ways most interesting to me. Of these I hope to write later. The London Tower, which in one period of English history becomes synonymous with the block, is no less interesting. One cannot but feel the blood pulsating in his veins when he walks around within these walls where so much of cruelty and of savage barbarism has been committed. Here Sir Walter Raleigh was imprisoned; here the two princes were murdered, the most touching story in history is their death, here is the spot where More, Anne Bolyn and Catharine Howard, the unfortunate wives of Henry VIII, were beheaded, and here too is the window from which the poor Lady Jane Grey saw her husband led out to slaughter, and his headless body brought back to the chapel, while the scaffold was then being prepared for her own death. The British museum is said to be the most complete of any in the world. Here our professor of Latin in Elon College could find delight in reading Lucretius and other Roman writers' manuscripts and also he could have pleasure in reading broken inscriptions, worshiping at the shrine of some of the old Romans, and gazing upon the noble figures of Cicero, Tacitus, Lucentius, and all that "string" of Romans he is so familiar with. And so could Dr. Newman be happy here—in the field of Greek literature (stumps and roots to me)—with Socrates, Plato, Demosthenes, and so forth. And so is London filled with interesting places. There is the famous Hyde Park, the many royal palaces and the noted churches, the Houses of Parliament and the many national museums of history and science and so forth.

We visited the Bunhill Field cemetery and here saw the recumbent statue marking the grave of John Bunyan, the spot where Daniel Defoe lies, and the grave of Sarannah Wesley, mother of the famous Wesley brothers. Near this cemetery is the Methodist Memorial Building where John was buried. Also is near here the grave of George Fox, founder of the Friends or Quaker Church—just a little slab marks the place.

One coming to London on a wek day and remaining over Sunday will be surprised and impressed by the change. Saturday afternoon we stood at the corner of the Bank of England and watched the great streams of human beings, of carriages, "buses," automobiles, and cars as they poured into the small square from the seven streets—we were not waiting for the crowd to pass so we could go on, as the editor of a well-know paper and the president of a Southern college did when they landed in New York City—and I wondered as we watched them hurrying this way and that could such a surging sea of people subside and could there be any quiet in London. Anyone will be impressed with the quietness of the Sabbath in London and nothing is grander and more to be commended than that Sabbath observance.

Alonzo C. Hall.

SUNDAY RELIGION.

In an editorial discussing "Religion, —The Most Practical Thing in the World," Appleton's magazine for August says:

"The churches suffer from a terrible blight, the blight of Sunday religion. You can't be religious on Sunday and irreligious on Monday. You can't, any more than you can be a tall man on Tuesday and a short one on Wednesday. We talk of religion as if it were a separate department of life. We label it and bottle and prescribe it for use on certain occasions. We particularly recommend it to old ladies, children and invalids. Religion is either good for everybody at all times or for nobody at any time. We talk of religious and irreligious men, but every man has in him a spark of the divine which he can either kindle into a living flame or neglect until it is all but extinguished. Religion is a spur to all this is best in life, a spur to those things without which life is not worth living. A democracy must have religion as a check on the one hand and a spur on the other."

Appleton's announces that it will publish each month an article on some practical phase of Christianity. The first of these by Rev. Charles F. Aked appears in the August number and is entitled "The Salvation of Christianity."

NOTES AND PERSONALS.

The Atlantic fleet of our navy left Hawaii July 22 and is now bound for Auckland, New Zealand, where it is due to arrive Augnst 8.

Ex-Governor Douglass, "the shoe man," says he is out of politics for good and all. The Governor has evidently profited in the school of experience.

One of the best denominational papers that comes to this office is the Herald of Gospel Liberty, in mechanical make-up, variety and character of the matter, and spiritual inspiration.

There are many facts that speak louder than fancy. Ex-Judge Sears said in public address that recently, "In Chicago alone last year 82,000 arrests were made for crime, three-fourths of which the city attorney declared were due to liquor."

Mr. A. G. Hall writes this week a most interesting letter from and about London, England. July 10 Mr. Hall left Prof. Lawrence and England and went on a trip to Holland, thence to Belgium, and then was to go to Paris. Mr. Hall is proving himself not only a good traveler, but a vivid and interesting writer.

Heartiest congratulations to our friend and brother, S. G. Lindsay, formerly of Lindsay, Orange Co., N. C.. The bride is Miss Daisy, the accomplished daughter of Mr. and Mrs. P. H. Massey, of Durham Co. The marriage is to be celebrated at Massey's Chapel, Denham, N. C., Wednesday p. m., August 5, 1908. Best wishes.

Reports are that the Eastern Virginia Sunday School Convention had a most pleasant and profitable session at Antioch, Isle Wight Co., Wednesday, Thursday and Friday of last week. A large delegation was present and the papers and addresses were of high order. We hope to give a full account of the Convention's work in next week's Sun.

Prof. Harper is awakening quite an interest by his lectures at Sunday school gatherings on Teaching and Teacher Training. He is giving a thorough study to this subject, making himself not only helpful, but an authority among us, on this vital matter. His recent pamphlet on this line deserves wide and careful reading by Sunday school workers. The Christian Church has reason to be proud of the intelligent and aggressive spirit of our young people. Elon College watches with parental joy every good word and work of her young people.

That latest of palatial wonders of the sea, the Lusitania, broke her own, and all other records last week, having made the dash across the Atlantic, 2,891 miles, in 4 days, 19 hours and 36 minutes. The average hourly run was 25.01 knots an hour—a record breaker.

Dr. M. B. Wharton, of Eufaula, Ala., a noted Baptist divine and former United States consul to Conneberg, Germany, died at Atlanta, G., July 20.

Rhode Island, the most thickly populated State of the Union, has 460 persons to the square mile. There are only seven other states that have more than 100 persons to the square mile.

The United States Circuit Court of Appeals has reversed the decision of Judge Landis of the District Court of Indiana by which the Standard Oil Company was fined, some months ago, a total of $29,240,000 for receiving rebates. The government may file an appeal within 30 days and it is announced that this will be done.

There is no finer type of gentleman, scholar and educator in this good commonwealth than Prof. D. H. Hill, and the trustees of the A. & M. College at Raleigh did themselves credit and the institution all justice and honor in electing Prof. Hill president to succeed President Winston, resigned. With gladness we salute President Hill, of the A. & M. College.

Bishop Potter of the Diocese of New York died July 21 at "Fernleigh," his summer home near Cooperstown, N. Y., in the age of 74. Bishop Potter was the most noted primate of the Episcopal Church in America and had received honorary degrees from Harvard, Yale, Oxford, and Cambridge, and was the author of many books on theological and church topics.

Rev. A. A. Stokes, Cleveland, Tenn., who has a letter in this week's Sun, writes: "I was born in Surry Co., N. C., Aug. 22, 1833, but was reared in Chatham Co., near Pleasant Hill Christian Church, which church I joined in 1849 and was baptized by Rev. Jesse McBride in Cane Creek. Revs. Shuble Evans and Ashwell Nelson were preachers at Pleasant Hill in my early days there."

The Prince of Wales has been on a visit the past several days to Quebec, which city has been celebrating in most regal fashion the three hundredth anniversary of its becoming an English possession. The high officials of Canada and of many other countries as well, including Vice-President Fairbanks, who represented the U. S. government, were present to help do honor to the notable occasion.

Referring again to our Atlantic fleet now sailing around the earth, President Roosevelt in a speech at Newport, R. I., last Wednesday said: "At the present day the Monroe doctrine is unchallenged, and the people abroad who used to sneer at it now say it is a pretty good doctrine after all, a useful doctrine on the whole for the peace of the world. The voyage of the sixteen battleships around South America, through the Straits of Magellan, from Hampton Roads to Puget Sound—that was the most instructive object lesson that had ever been afforded as to the reality of the Monroe Doctrine. I want a resistless fighting navy, because it is the most effective guarantee of peace that the country can have."

THE NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL CONVENTION.

The North Carolina and Virginia Sunday School Convention met with Bethlehem Christian Church, Alamance Co., N. C., Tuesday, July 13, 11:00 a. m., with President D. J. Sipe, Greensboro, N. C., in the chair. Devotional exercises by Rev. C. C. Peel, Elon College, N. C. The welcome address by Rev. T. W. Strowd, followed by the response in behalf of the convention by Mr. Howard E. Truitt. The committee on Enrollment and Registration was then appointed, and at once began its work. Then followed a most interesting talk by Mr. Louis J. McIntosh, general secretary, Virginia State Sunday School Association.

Adjournment for dinner, and then under the spreading oak trees the good people of that community gave us a most enjoyable repast. The afternoon session was opened with a praise service. Mrs. J. W. Patton, chairman of the music committee, had prepared an essay on "Music in the Sunday School" as her report and sent it to the convention to be read. It was well prepared and advocated the use of Gospel Hymns (Combined) to be used in the Sunday school. Rev. J. W. Holt gave us a good address on "Sunday School Home Missions." The afternoon closed with the roll call of schools, pastors, superintendents, and delegates. A larger attendance than last year. Five more preachers, and several dollars better collection. The preachers were: Revs. J. W. Wellons, T. W. Stroud, L. F. Johnson, J. W. Holt, Ed French, R. P. Crumpler, and T. B. Dawson.

At 8:15 p. m. we met again and for some length we listened to Mr. Louis J. McIntosh deliver a most eloquent address. His hearers were charmed. He held the audience and poured forth great truths that will not be vanished in a day. His knowledge of the Sunday

school work, as county, state, and nation, aids him to deliver an address with ease.

Wednesday morning we heard the reports from the different committees. The committee on Adult Organization reported and recommended that every school in this convention try the adult class organization. Mr. McIntosh supported the committee by a most powerful address. He showed wherein the class organization had helped other schools, and wherein it would help all schools. The Home Department committee recommended that each school have a Home Department where the aged men and women might keep in touch with the Sunday school work. It was supported by Mr. R. J. Kernodle, superintendent of Berea Sunday School. The address, "The Organization of Young People," by Rev. L. F. Johnson, was a timely speech. Adjournment for dinner.

At the appointed hour the convention met. Song service, then followed the report of committee on Sunday School Literature by Prof. J. T. Cobb, chairman, followed by a well-prepared and strong address on "Teacher Training" by Prof. W. A. Harper. The convention adjourned for two burials—one a young lady, Miss Lewis, who lived near the church, and a little child from Greensboro. The sadness of the whole community was felt in the convention. After the funerals, we met again and finished the business of the convention. On account of lateness the convention moved and carried that the present officers, with Prof. J. T. Cobb as secretary, remain in office until next convention. The convention adjourned to meet with New Lebanon Christian Church.

The hospitality of the people of Bethlehem Church will always be remembered by the delegates and visitors. Their loyalty to the Sunday school was shown in every way possible. The convention, as a whole, was a spiritual uplift, and all we feel that it lacked was a better delegation, more money sent to the convention and just a little more interest on the part of the pastors. Then we would hope for a convention that would be perfect in every respect.

Annie Spencer.

HOLLAND ITEMS.

Our Sabbath service, 20th, was not as large as usual, as there were regular services at the Baptist church here, which took away a few of our young people. And there also were services at Holy Neck Christian Church, a few miles away, which took a few of our usual congregation.

The congregation at the Baptist church here was much larger than usual —much larger than it had been there for many months. The Rev. Mr. Creasman, a young unordained minister was the speaker. There were some Sabbath exercises by the children, which added to the interest and pleasantness of the meeting.

We are pleased to note that our judge has treated us with generous, Christian consideration. At our late circuit court, we learn there were three applications for liquor license to sell near here, all of which were rejected by our judge, which meets the approval of all lovers of sobriety and fidelity to unadulterated Christianity.

We are sorry to note the sudden and unexpected death of Mrs. Rawls, the young wife of Mr. Emmet Rawls, of our place. She died Sunday, the 20th of July. She had many friends who deeply mourn her seemingly untimely death. Dr. Pearce and Dr. Rawls, both physicians of experience and skill, were called to minister in her deep sorrows, but with their best attention and ministrations, she passed away. She was a sweet-spirited Christian lady. The writer saw her but a few times after her marriage. Her face always expressed peace, contentment and happiness. Her face always seemed radiated with smiles of sweet peace and satisfaction. The young husband, in his deep and poignant grief and loss, the the sympathy of his many friends.

I was accidentally thrown in conversation with a man, a member of another denomination, and in good standing in his church, who strongly advocated the right, not only to manufacture alcohol, but of its free and unlimited use. Said that its taste was palatable, and that men ought to have the free and unlimited right to make, drink and sell it. Not considering the other side of the question, of its free and unlimited use. If such was the case, drunkenness, riot and manslaughter would be the result. Men would become wild, rapine and savage in their dealings and intercourse. There would really be no place for quiet, uninterrupted happiness.

We are all hoping our editor's little girls are much better by this time.

R. H. Holland.

VALLEY LETTER.

On the second Sunday in this month we held our annual Children's Day at Woods' Chapel. It was also the occasion of our communion service there. A large congregation, a good dinner on the ground, and good exercises were some of the features of the day. I could not be present at the afternoon service, much to my regret, as I was called to Linville to preach the funeral of Sister Barbara Depoy.

Our Sunday school convention which convened at Concord, July 17 and 18, was one of the best we have ever had. The attendance and representation were above the average. Each of the nine schools in the convention was represented. A total enrollment of 802 was reported, with an average attendance of 387. Two Home Departments, and two Cradle Rolls were reported with a total membership of 14 and 25 respectively. Sixty-one conversions were reported. About 57 per cent of the church membership belongs to the Sunday school. $128.10 was raised for Sunday school purposes. While in some rspects these reports are not what we would like, yet as a whole we think we have reasons to be encouraged with what has been done and with the prospects for the future.

The annual address was delivered by S. W. Lincoln, and was an excellent one. The presence and addresses of Rev. P. S. Sailer and Miss Alice True during the convention were very much enjoyed.

Miss True visited and addressed the following churches of the Conference: Timber Ridge, Leaksville, Newport, New Hope, Antioch, Linville, Concord, and Bethlehem. Her addresses were principally upon various phases of our mission work in Japan, and were very much enjoyed by our people. We are glad to have visits from such faithful servants of the Lord as Bro. Sailer and Miss True.

I have finished up the work for the year at Mt. Olivet (R.) and at Mt. Lebanon. Conference apportionments and pastor's salary are all paid in full at both places. I have one more service at each of my oher churches before Conference.

Let all our churches bestir themselves and see that everything is in good shape for Conference. It is to be hoped that every church clerk will be careful to answer every question on the church letter blank, and to have the answer as nearly correct as possible; and then see that the report gets to Conference on time. We want a report from every church in the Conference this year.

A. W. Andes.

Harrisonburg, Va., July 22, 1908.

The Alaska Packers Association furnishes the Government thousands of cases of salmon each year. Out of 240,000 cans inspected by the Government at Camp Thomas during the Spanish War, only four defective cans were found. The Association packs the celebrated Argo Red Salmon.

For a standard food use Argo Red Salmon.

LETTER FROM OXFORD.

In my last letter I purposed giving some account of a visit to Blenheim Palace, the home of the Duke of Marlborough. The present Duke of Marlborough is about 35 years old, is a member of the Churchhill family, first cousin to Winston Churchhill, the noted member of Parliament, and closely related to Lord Randolph Churchhill. He is the seventh Duke of Marlborough, I believe. The first of these dukes was a brilliant officer in war, won many glories under the English flag, and especially in the battle of Blenheim, for which victories the king gave him the vast domains constituting the dukedom. Parliament voted him two and a half million dollars with which to build a residence. This palace and grounds twelve miles in circumference, is the result of the expenditure of that princely sum, which with the purchasing power of money greatly reduced, as it is, would amount now to seven or eight million dollars. The palace was seventeen years in building, first quarter of the eighteenth century. It stands about half a mile south of the north gateway, a magnificent triumphal arch is this gateway, and the porter is the most lordly looking man I have seen. He is tall, graceful military bearing, eagle eye, wears topped boots, a very long snuff colored coat with gilt buttons, white trousers, high silk hat and carries a handsome staff, silver mounted. I talked with him and learned of some of the arduous duties of his office. It is enough to say here that he has thousands of people to deal with from all lands and speaking many languages. Some are proud and insolent, others are well-bred and courteous.

Approaching the palace through the fine park, a beautiful lawn with many large elms in rich, abundant foliage, and a broad expanse of river scenery a little to your right, you come by a serpentine drive or walk to the entrance through a stately lodge gate. Here the palace porter, in a livery similar to that of the porter already described, takes you in charge, requiring all kodaks, umbrellas and such like to be left in the lodge. Upon paying a shilling you are given a ticket and the porter conducts you through a court and another arched gateway into the front court from which you have a fine view of the elm-flanked avenue, some three hundred yards wide and a mile long, leading down a straight incline, across the river on a splendidly constructed stone bridge, and up the grade on the opposite side with a memorial monument about one hundred and fifty feet high standing in the middle of the avenue on the crest of the elevation. The main entrance to the palace looks out upon this avenue through gilded iron gates.

At this main entrance, the porter introduces you to a rather elderly lady in rich apparel and aristocratic bearing who serves you as guide through the finest private residence in England. On entering the massive doors, you find yourself in a large hall sixty-seven feet high, the ceiling bearing a painting of the brave deeds of the first Duke, the walls hung with pictures of the family, and arranged about the room, a good deal of statuary of the Marlborough family. In this hall are also exhibited animals and fowls killed by the Marlboroughs in various parts of the world, well mounted in glass cases. One, a very large fierce looking lion, shot in South Africa. From this memorial hall you pass through the china cabinets and are shown the finest China to be had. Its beauty is beyond the power of my pen to describe. Then you are shown through the three private drawing rooms —green, red, and blue. The ceilings in each are white with gold figures. The walls are covered with handsome paintings. One of these paintings, the family of one of the earlier dukes, is valued at two hundred thousand dollars. The drapery at the windows and the furniture in these rooms is in keeping with the costliness of the paintings, everything representing the highest skill and workmanship in the precious metals, costly stones, furniture, upholstering and floor coverings. You are constantly reminded not to touch the furniture or the mural decorations. The floors are so highly polished hard wood that one, not accustomed to such, has a sensation, when stepping from the rugs onto them, of walking on ice or a sea of glass.

From the private drawing rooms, you pass by the same straight long corridor that leads through seven rooms, into the dining room, the splendor and beauty of which I shall make no attempt to describe other than to say that the floor and wainscoting and splendid doorways are all of polished marble, the walls covered with tapestry and oil paintings representing heroic deeds of the Marlboroughs. From the dining room, the corridor leads straight through three state rooms even more luxuriously furnished than the private drawing room. The color effect in furnishings and mural decorations is exceedingly pleasing yet different in every room. You are not allowed to touch the furniture. Here were books lying on the table or in the chairs open where the duke and some friends had laid them the evening before when they stopped reading. In the last of the state rooms the color effect is light. The metal work, the facings on the jambs to the deep fire place, is polished silver. The chandeliers are large pear-shaped clusters of cut glass pendants held in place by gold fastenings and among the pendants are electric light bulbs with metal work of gold. The guide turned on the light for us to see the effect.

From the state rooms, the corridor leads into the ball room on the east. This room is one hundred and eighty feet long, contains many paintings, statuary, and a fine library in nickle wire-screen cases. The ceiling and walls are white with gilt trimmings. The floor is polished oak, and has distributed over it polar bear skins with the heads of the animals so poised as to show the vicious nature that once was wrapped in those warm coats. At the north end of the room is a fine pipe-organ with silver pipes.

Passing from this room as if to the next most appropriate place you are shown the chapel containing a pipe organ also, and under the stone floor are buried all the dead Dukes of Marlborough.

Since the visit to Blenheim Palace, we have spent a week in London, where I am writing this, and have seen much of present day life here and enough of historical things to keep me writing ad nauseum to Sun readers. The greatest display of aristocracy I have seen was on the royal drive in Hyde Park Monday evening. Yesterday as I was going to King's Cross station to take a train for Cambridge to spend the day in that university I ran into a great throng of people just before getting to the station. They were quiet as if they expected something unusual and yet many policemen were distributed along the street keeping the throng back from the open roadway. I worked my way through to the edge nearest the station and found a young man with his kodak trained on the middle of the street as if to take the picture of the paving stones. "What are you doing?" I asked, "and why are these thousands of people gathered here?" "The King is coming to take the train for Leeds at 9:30," he replied. It was then 9:20. So I trained my kodak in the same direction. Presently a carriage drawn by a pair of fine bay horses came dashing by and into the station, bearing civil service men. A wait of a few minutes and down the street came four handsome automobiles. As they dashed by a great shout, "God save the King," went up. King Edward with the Queen Alexandra were in the second automobile. He is a handsome man, looking to be about fifty-five, yet he is above his sixty-fifth year.

London, July 8, W. P. Lawrence.

THE SUNDAY SCHOOL.

Third Quarter, Lesson V. Aug. 2, 1908.

David Anointed at Bethlehem.

I Samuel 16:1-13.

Golden Text.—"Man looketh on the outward appearance, but God looketh on the heart." I Samuel 16:7.

Today's lesson is about a young boy who was chosen to a high position when even his own family expected the honor would be bestowed upon one of his big brothers. The boy was only a shepherd, yet he was to be given the greatest place in the land when he should become old enough to fill it.

It is a splendid story for every young person to study, for it shows that even the humblest of us are chosen by God for great opportunities and a great life work.

The story shows that we cannot judge another's importance in God's eyes, by his appearance.

Samuel had now retired from his position as the great man of Saul's government, but was still judge of Israel. He must not stir up civil war, and yet he must put a new king into training to displace Saul. Samuel is aware of the danger and takes every precaution possible. He appoints a sacrificial feast and in the name of Jehovah anoints the young David to be king.

In person David was handsome. His pions and holy character is exhibited in the history of his life. His anointing was by the direct interference of God. The evident work of his all-wise and blessed providence. He was richly imbued with the spirit of prophecy. Was a prophet and predicted extensively concerning the Messiah.

In David God chose the best available man. He was chosen at the best time of his life. Then God gave him the best he himself had.

Samuel used a cunning devise to avoid the displeasure of Saul. The king was jealous, watchful and murderous. Samuel was discreet and gave instructions that Saul be told that he was going to Bethlehem to sacrifice. This was commendable. You do not have to tell all you know to be truthful, especially to your enemies who would do you harm.

David was of humble occupation. Was a shepherd when called. Many of our successful men come from obscure vocations. The following is appended from Wm. H. Ridgeway, in Sunday School Times:

God's messengers come to those who are doing well, peaceable. For example, Vanderbilt ferried his own boat; Astor sold apples in the street; Gould was a mouse-trap vender; Stewart, a school teacher; Wanamaker offbore bricks; Lincoln, a rail-splitter; Edison, a newsboy; Ryan, a clerk in a dry goods store Harriman, apreacher's boy; Carnegie, a telegraph messenger. I could fill the paper. If you keep your heart right it makes no difference. Whether in wealth or poverty, plenty or necessity, the good heart becomes the harbinger of peace.

G. W. T.

TEACHER-TRAINING AND PARENTS.

I was reading the other day an article on true greatness. It was written by one of our most vigorous thinkers and best known public men in America today. He advanced the idea that real greatness consisted in shaping the opinion and policies of a people and asserted that the parents have opportunities along this line not to be excelled by any other class of people. I believe he was right. The responsibility of parenthood is an awful one—awful in its consequences and awful in its obligations. No parent has the right to shirk its obligations—no parent can escape its consequences. The destiny for time and for eternity of their children rests with the parents. They are responsible to God and man for the proper fulfillment of their obligations and accountable before the bar of eternal justice for the consequences so far as they have it in their power to determine them.

There can be no question, then, that parents should take a lively interest in every means of increasing the good influences by which their children are surrounded. They are interested in law making, because good laws, properly and impartially administered, are a mighty force making for righteousness and good citizenship. They are interested in schools and churches, because there furnish the basis and ideals for establishing and erecting character. They have a vital concern in every proposition looking to civic, educational, or religious advance and progress. It is their duty to examine them all and to lend encouragement and support to those their judgment shall lead them to approve. In so doing they shall discharge the obligations of parenthood and care for its consequences as well.

Teacher-training for Sunday school teachers is a subject of undeniable concern and interest to every parent whose heart is centered on the good of his children. Better sunday school teachers will mean more attractive Sunday schools, and more attractive Sunday schools and better teachers will make better Sunday school pupils. These pupils will in time become better citizens and more loyal and devoted church members and parents. Let every father and mother among us talk teacher-training, think it, and pray it. Let them encourage it in every way possible, to the end that their children may be better fitted for this life and for the life to come.

W. A. Harper,
Chairman Committee on Teacher-Training Course.

THE WINNING OF SOULS.

It has been ordained by nature and grace that men are to be the angels of mercy to their fellows, teaching and leading them to Christ. This is the divine order. In this way the large majority of men are brought to the light. "He that winneth souls is wise." He accomplishes the greatest work possible to any man.

All Christians are, or should be, soul-winners. Each has the ability to reach and influence some one; some one, too, possibly, who cannot so well be reached by any one else; we have influence with him no one else has. We should, therefore, feel our responsibility in his case, and meet it.

But the thing we set out to speak of in particular is the joy of soul-winning to the winner himself. There is no joy so tender and full as that which comes from the knowledge that we have been instrumental, under God, in leading a soul to Him. We are not so kindly and affectionately remembered by any other persons as by those whom we have led to the cross. Ministers understand this. They may have many friends along the path of their ministry, but those who hold them in their most sacred friendship are the ones they have led to Christ. An illustration will show the truth of this claim. Some years ago some special occasion was being observed in a large church, to which all former pastors within reach were invited, and all came. Among them were men of learning, eloquence and large popularity. All were cordially greeted. But among them was a minister somewhat up in years, plain, modest, a man who could not compare with his more highly favored brethren, but he was the hero of the occasion. More people crowded about him than about any other, while with tender voices and tears in their eyes they warmly shook his hand, and assured him of their love for him? Why? He was the spiritual father of almost half the church. A great revival had attended his pastorate, and he had been permitted to win these souls. They could never forget him, in time or eternity, or cease to love him. And he was happy in the love of his children. Happy, thrice happy the man who wins souls! He saves men from death, and makes pure and ever-enduring friendships. —Pittsburg Christian Advocate.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

CHRISTIANITY PRACTICAL.

Religion is not a theory. Christianity is not impracticable. Churches are not built for show; and the preachers are not drones in society. Who said they were? Many, by action is not in words.

The realest and most vital thing in the human heart is religion. There is nothing more practical than Christianity. Call that a theory that touches every part of a man's life ,and enters hourly into his conduct? Call that a mere theory that has most deeply to do with his character here, and his destiny hereafter? Call that a theory and unreal for which men will go further, and sacrifice more, than for aught else in the universe?

If Christianity seems vague, indefinite, theoretical, unreal, consider for a moment what it has done, is doing in the world. It may be recalled how a community was transformed by it from a lawless, indifferent citizenship to a law abiding, peace loving, orderly neighborhood. Or, there is a home over which drunkenness used to cast its shadow, and its sin; licentiousness and revelry used to debauch and disorder. Into that home Christianity has come—one, two, three members of the family have become Christians. How different the family life now. For that household Christianity is neither theoretical nor unreal. Or here is a life that used to be down. It is up now. Because of preaching and prayer and faith, a change came. Christianity entered that heart—and the life faced about. For that man Christianity is not a theory.

By searching anyone can find thousands of the most stubborn facts which Christianity has dealth with, changed, overcome. Christianity is unreal only to him who has none of it in his own life, character, conduct, and such a life as that is itself vague, unreal, and empty.

KEEP ACCOUNT OF YOUR GIVING.

There is no part of one's life that is or should be more vital and important than that of giving for the Kingdom. One's dollar represents so much of one's life. What I have earned is a part of me. My possessions and my person not only have close affinity for each other, but a sacred nearness as well. So it is a part of oneself that one gives. There is one's effort in the dime, a part of one's brain and muscle in the dollar that is contributed. To some indeed their dimes and dollars are themselves. They live only in what they have. They have no personality: only possessions. But not of them now.

Since giving is an integral part of our life, and the gift is a part of ourselves, why do so few keep an account of what they give?

It is, we are inclined to think, quite doubtful if one person out of ten in the church keeps any account of what they contribute to the advancement of the kingdom. How much have you given the past twelve months to church, charity and benevolence? Do not know? Strange. If one were to act in that way about business one would fail in a year. Other accounts are strictly kept: but not this of giving to benevolence. It is certainly not fear that one is giving too much that prevents one from keeping an account. If one had such fear one would be sure to keep strict account in order that one might cut down one's gifts.

Coming to very truth, most give in a very slovenly and haphazard way. Under impulse, pride, hope of display, or indifference, many contribute to that which is in deep truth the most important, the most real, the most vital part of their lives. Giving of our substance to the support of benevolence is no secondary or indifferent matter. It is indeed an essential to well being and to the success and joy of living. He who gives slovenly or indifferently or at haphazard does not get the real joy and the real life that properly belongs to giving.

The wife of Rev. J. W. Holt had improved sufficiently for him to attend the Sunday school convention.

PROHIBITION AND PSYCHOLOGY.

Prof. Hugo Muensterberg, the noted professor of Psychology in Harvard University, has written for the August McClure's on the topic, "Prohibition and Social Psychology," in which the ground is taken that, for good psychologieal reasons, moderate drinking is to be commended. As a phychologist he would disapprove laws that would substitute outer force for inward discipline. The feeling of exeitement, the flush of success, the forgetting of minor sorrows and pains, are, up to a certain point, beneficent impulses set free by "inhibiting" the cheeking centers of the brain. Intensified conscious experiences of this sort are espeeially needed by Americans to free them from the humdrum of a puritanical existenee. "Better America inspired, than America sober."

For our part it is extremely diffieult to conceive of how any writer could pack into such few pages more misleading statements and groundless assumptions than the Harvard teacher has crowded together here. Just in the extract above given note these: (1) From moderate drinkers, drunkards are evolved. And to be a moderate drinker without beeoming excessive, or a drunkard, is a psychologieal proposition that few indeed have been able to go up against and solve successfully. (2) No man approves laws which substitute outer force for inward discipline. The rankest prohibitionist does not believe that. What some of us believe is that very often inward discipline is assisted by the help and means of "outer force"—if you can call a law that regulates an "outer force." (3) Where is the land under heaven where the people are already more excited, less puritanical, and lead a more strenuous life than we of America? (4) "Better America inspired than America sober?" Indeed. But if America ever becomes inspired it will be not by drinking, but by becoming sober. Who ever heard of strong drink inspiring a people or saving a nation? Prof. Muensterberg may be a learned psyehologist, but if this is a specimen of his logic, may the good Lord spare us of his kind.

More than 2,000 mourners, members of the General Slocum Survivors Association, met recently in the Lutheran eemetery in the suburbs of New York in commemoration of the awful disaster in whieh more than 1,000 lives were lost. That was the saddest termination of a Sunday sehool picnic and excursion on record.

SUFFOLK LETTER.

The Sunday Convention of the Eastern Virginia Christian Conference held its thirty-ninth session in Antioch Church, Isle of Wight County, Va., July 22-24.

It was the best convention in its history. The attendance was large. One hundred and sixty persons signed for entertainment, besides many who returned to their homes at night. The congregations were very large. The long tables were loaded with the best so that none went hungry. The hospitality in their homes and on the grounds was simply abundant.

Thirty-nine out of forty-one schools sent up reports that showed increased activity and liberality among the churches. The schools are growing and the addresses of C. W. Bain, Virginia statistician, emphasized the magnitude of the work yet to be accomplished. I think all Sunday school workers returned to their homes with a quickened sense of obligation to this great work which is in its infancy. Mr. Bain's visit and good work were highly appreciated by the convention.

The prepared addresses were many in number, much in quality, and satisfactory in delivery. The hot weather and the storm on the final day did not seem to diminish the interest or reduce the size of the congregations. There was a sort of increasing interest from beginning to close and hundreds lingered in the grove for hours after the final adjournment.

Prof. W. C. Wicker was there to represent the interests of Elon College, and Mr. Simeon Atkinson to represent The Christian Sun and other publications. Prof. Wicker says it is hotter down here in Eastern Virginia than it is at Elon College." I said, "You are not at Elon College now." "I know that," said he, "but it never gets as hot there as it is here." I did not argue with that college professor on a subject which was so warm between us.

The crops in Isle of Wight County are unusually fine and this puts a good feeling among the people.

Rev. H. H. Butler is pastor at Antioch and that means a cordial welcome to all who attend the Convention.

The Sunday school idea is growing, the importance of this department of church work is deepening in the thought of Christians, and the necessity for greater effort is coming to be a settled conviction with a larger number of church members. When the church comes to a due appreciation of this subject every member of the church will be a member of the Sunday school, and then we can reach the outsiders. In most churches the Sunday school at present is not as large as the church membership. This is the shame of the church; but we are improving, and some near future time may see every member of the church in the Sunday school, if only in the "Home Department" or the "Cradle Roll Department." No one is too old or too young to be a member of the Sunday school. This convention is helping to make our Conference a Sunday school Conference.

W. W. Staley.

THE REVIVAL SEASON.

For quite two months now numerous of our churches will engage in series of meetings. What a time of prayer, preparation, and perseverance in things spiritual this should be with us.

Such a season is well worth while. Not that God is nearer, and salvation easier, than at other seasons of the year. But for all important and worthy undertakings there are times and seasons. There is a preparation season, and concentrated effort, even to plant a crop, build a house, or elect a candidate for a civil office. Since we have seasons for these, shall there not be seasons for the most important events and epochs of our life?

This revival season is a privilege. Happy indeed is he who takes utmost advantage of it. He will be richer in things that pertain to righteousness and peace the whole year round. We shall be poorer in the weeks and months to come if we let aught come between us and our "series of meetings." No man or family loses to sacrifice some of time and toil and labor to be present at every service of the revival meeting. May the churches be strengthened and the waste places of our Zion be mightily built up.

BOOKS WORTH READING.

There have recently been reviewed in these columns two books of more than ordinary worth. We read both books and were so delighted with them that Prof. Harper, of Elon College, was asked to read and give Sun readers the benefit of his opinion of the books. They received a careful review at his hands and were spoken of in terms of highest praise by him. One was "The Bible as Good Reading," by United States Senator Beveredge, of Indiana, and the other was "The Bible of Superhuman Origin," by President Watters, of the Hall-Moody Institute, Martin, Tenn. Both are charming and fascinating books for summer reading and one will certainly have a nobler and a different conception of the Bible after reading them. They are neatly printed and beautifully bound and can be had by ordering of The Christian Sun, Elon College, N. C. The price of each is 50 cts., post paid. We will be glad to supply any Sun reader with any at this price, or both for one dollar.

A Bridge Builder. At Trenton, New Jersey, recently was unveiled a magnificent statue of John A. Roebling, the man in whose brain was conceived the idea of the modern suspension bridge. By him the plans were conceived and drawn for that wonderful work of wire and cable that connects Brooklyn and New York and makes both cities one. Roebling was born in Germany in 1806 and studied philosophy under the renowned Hegel, the wonderful dreamer of boundless truths. Roebling with all his learning and philosophy settled as a farmer in Pennsylvania, but genius will out, and, in some wise express itself. There are other suspensions bridges now, and they are all wonderful, but to Roebling belongs the honor of the idea and the plan. Trenton does well to honor her distinguished citizen of days long ago and to emphasize in this substantial way the fact there is more than one avenue to renown and usefulness; and that he who adds to the conveniences, comforts and material welfare of his fellowman is a real benefactor—let him be bridge builder or spike driver.

A POUNDING.

Before writing under the above caption I had better explain lest my friends get a wrong impression. I am now with my father and sister.

On the 13th inst. friends of Union Grove Church drove up to the "parsonage" loaded with many good things for the larder. The friends who brought the gifts were: Bros. J. J. Allen, R. F. Brown, E. C. Phillips, D. A. Cox, J. N. Cagle, and Sisters Sarah and Callie Bird. We are indeed grateful for the good things brought, but appreciate more the spirit of love that we believe actuated the donors. With this thought in mind I resolved that I would try to do more to give spiritual food to this dear people and others of my congregations than I have done ; and I am asking God to give me grace and strength to help me keep this resolution.

R. L. Williamson.

The statement is going the rounds that Mr. Bryan will make few speeches during the campaign, he having decided that "the pen is mightier than the tongue: the press more powerful than the platform."

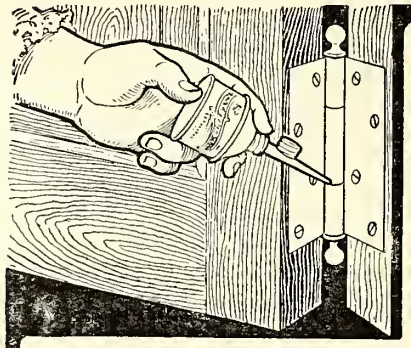
TAKING MEN ALIVE.

The above is the title of an exceedingly interesting little book, designed to ascertain, formulate, and illustrate the principles that underlie successful individual work in Christian service. It is based upon H. Clay Trumbull's "Individual Work for Individuals" and gives numerous selections from that work to emphasize its teachings. Here are the topics of some of the chapters: I. The Work We Are Facing; II. The Worker and His Equipment; III. The Need of a Life Resolve; IV. Winning at the Start; V. Seeking Common Interests. The book contains ten chapters, embracing about two hundred pages, with not an uninteresting or dull page in it. Any one who is interested in winning souls into the Kingdom would do well to procure and read this book. It is issued by the New York Young Men's Christian Association Press. In order that some idea may be gained of the contents we will quote one selection, that which is given to illustrate the avlue of working for one individual at a time in bringing souls to Christ. In this selection Dr. Trumbull says:

"After my return from the army I was again in the Sunday school missionary field, which I had left to go out as a chaplain. For ten years I addressed gatherings of persons in numbers from ten to six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. Later, I have been for more than twenty-five years an editor of a religious periodical that has had a circulation of more than a hundred thousand a week during much of the time. Meanwhile I have published more than thirty different volumes. Yet looking back upon my work, in all these years, I can see more results of good through my individual efforts with individuals than I know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or books. And in this I do not think that my experience has been wholly unlike that of many others who have had large experience in both spheres of influence.

"Reaching one person at a time is the best way of reaching all the world in time. Reaching one person at a time is the best way of reaching a single individual. Therefore seeking a single individual is the best way of winning one person or a multitude to Christ. The world is made up of individuals. Christ longs for individuals to be in his service. Therefore he who considers Christ's love, or the world's needs, will think most of individuals, and will do most for individuals."

Herbert Scholz.



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MONTANA.

Cowan.—We are having a hot and dry summer here, with a consequent small growth of vegetation, and crops, except where irrigated, will be a failure, In other parts of the State, two to three hundred miles from here, there have been floods, and railway traffic was much interrupted by washouts.

There is not much to report in the way of church news, as this is the time of the year when some of our members are away from home at work, and special work cannot be attempted. Deacons L. W. Mead and W. E. Waltman have recently made a trip to Iowa and Missouri, and for a week were the guests of Rev. G. W. Mason, Cheney, Ala., president of the Ozark Christian Conference. The trip was taken with the view to finding a better location for health, and, incidentally, stock raising. They seem to have found the Ozark country favorable as to health, and Bro. Waltman remains at Springfield for some months for medical treatment. He may move his family to that region in the fall, as his physician here has advised a change of climate both for himself and his wife. Bro. Mead did not find a suitable location in Missouri for stock raising, and has returned to his home here, where he has extensive interests in cattle and land.

At a recent meeting of our church, it was decided that, in view of the great distance of our work from the Northwestern Dakota Conference, and the consequent expense of travel, making attendance upon the Conference sessions impracticable for our people, a conference should be organized for our work in Montana, and a committee of arrangements was appointed to plan the same. If I could get sufficient help from the Mission Board to devote all my time to this work, I could inaugurate work in one or two railroad towns, where no religious work is now being done. I hope the way will open in the near future.

H. G. Cowan.

Cowan, Mont., July 13, 1908.

BRO. COX'S "WHYS."

Dear Brother Editor: If you will allow space in your valuable columns I will try to answer a few of Bro. Cox's "Whys," in regard to the Sunday schools not sending up their full assessment to the Convention. Also try to offer some defence for old Damascus.

While I know nothing of the condition of Cypress Chapel or Mt. Marmel, when you jump on Damascus you touch me in a tender place. I hope it will be understood that I am not making any fight with the brother; but simply offer this as an explanation or defense.

First, I think the broher was most too personal in his remarks, and it has a tendency to make Sun readers think the three churches mentioned are the most delinquent of the whole Conference.

Second, we do not think the brother has dealt very charitably in his comparison, as he has compared three country

churches with three town or city churches, when we all well know it is impossible to have as good a Sunday school in the country as in town. It is my understanding that this fund is to be or is supposed to be raised by the Sunday school and not by the church and you could not place a big responsibility upon a Sunday school or its superintendent because the church it represented has a big membership. The brother seems to have the church and Sunday school mixed, when I would not be at all surprised if some of our church members belong to his Sunday school, as I note he has only 85 on church roll and 113 on school roll, and I have known Sunday schools in town to have as large attendance as they do at church services. Why? Because it is more convenient for the people to attend in town than in the country and you can't raise money without the attendance.

Now he says we have 250 members. Why didn't he say 63 and South Norfolk 85? Why didn't he say South Norfolk 118? That would not show up so bad for us.

And I guess if the brother knew how far the majority of these 63 had to drive over bad roads in winter and in the heat in summer he would think they did remarkably well to go at all. I have done all in my power to establish a good school and to raise our assessment and if I fail once in a while with our crop I just want to say that we are one of the oldest trees in the orchard and that we have built several churches, and while time has blighted some of our strongest branches we do not care to have our young twigs threshed with a pole by some one in pursuit of what little fruit we have. I say it is not a fair comparison to compare us, a church with its members scattered all over the country, and not 10 per cent of them within 2½ miles, to that of a church with all its members and hundreds of others within the sound of its bell. I am glad to know the brother has such a big "apple tree" (as he compares it) over in South Norfolk and that the time will soon come when this young, flourishing tree will not have to depend on some old cragly tree out in the hedges for its apples.

J. E. Corbitt, Supt.

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VISIT TO CONSHOHOCKEN, Pa.

Dear Sun: I am now on my way home from Conshohocken, Pa. Of course I am exceedingly anxious to hear from the afflicted ones. Our sympathies are with and our prayers are for those who are confined to beds of affliction during this hot weather.

My visit to Conshohocken was, to me, a very delightful one. My home was with that genial good brother, Mr. A. Irvin Supplee. His charming wife and sister-in-law, Miss Eva Steiteler, had the beautiful home in such nice apple-pie order, that it embarrassed me to carry a dusty valise into my room. I was actually afraid I would drop a scrap of paper on the floor. Both of those ladies graduated from the Westchester College. The single sister is a teacher in Girard College, Philadelphia. Mrs. Margaret Regina Supplee, the younger sister, is the accomplished organist at the Gulf Mills Christian Church, of which our good brother, Rev. S. L. Baugher, is pastor. As is know to the readers of our paper, the wife of Bro. Baugher has been confined at the hospital at Morristown, Pa., for about a month on account of typhoid fever. I went to see her. She was perfectly rational, though in a very critical condition. Many earnest prayers go up day and night for her recovery. Everybody appeared to love Bro. and Sister Baugher for their good and faithful services. Somehow I feel almost certain that God will spare the life of the pastor's wife for many years.

The services at the church last nearly all day. Dinner and supper, and a bountiful manner, served in the basement of the church. Many visitors from a distance.

Of course I went to see the only living charter member of the church, Mrs. Catharine Supplee. She will be ninety-eight in August.

The church is growing. The Sunday school, prayer meeting, Christian Endeavor Society, missions, everything and everybody trying to do something for the Master. What a beautiful country, what splendid roads, good schools, and whole-souled people.

Now, Mr. Editor, you must visit the classical and historical Valley Forge country, the strategical point of Washington's army. A place where the land now sells for from $100 to $1,000 per acre out in the country. My! my! what a speech Atkinson could make, if he were to go there. He would, as the old negro said, "take told ob de horns ob de altar and swing loose."

The people remembered the visits of Drs. Barrett and Burnett to that place. They will remember Dr. Atkinson too. And you must go before Sister Supplee gets to be 100.

I received a very nice letter from Bro. John Blood while I was at the Gulf Mill Church. As Bro. Blood was once pastor of this church, and highly esteemed, as soon as it was known that I had a letter from Elder Blood, they wanted me to read it to all the congregation. I only mentioned a portion of Bro. Broad's letter. The letter was all very good, but part of it was just too good for everybody to know at this time.

Truly,
Daniel Albright Long.

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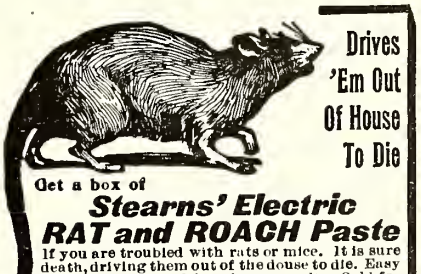

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total reported last week $930.33

Monthly Dues:

Samuel Pipkin .....$ .50
Glenn Pipkin ..... .50
Mary Lee Foster ..... .10
James L. Foster, Jr. ..... .10

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Total $949.37

My Dear Children:

Our little family was made proud today when a nice donation in the way of 2½ dozen boxes of tooth powder was received from Dr. J. W. Manning, of Norfolk, Va. We thank the good doctor very much, and as the cleansing of the teeth is so very important there will be no excuse now for our children to be negligent along that line.

Our crop of peas and potatoes we hope to make very large this fall and if the cousins will come to see us, there will be plenty of watermelons too for them to eat before long. We hope more of the cousins and friends will visit the Orphanage. Glad always to welcome any one who is interested in work of this kind. Let every one help a little for applications continue to come in. We do not want to have any homeless one say, "There is no room in the world for a little fellow like me."

Cordially,

Uncle Jim.

Dear Cousins:

We little folks get real warm up here some days and three bad storms have visited us this week but no damage was done except a lamp broken by the wind.

Miss Dora has gone home on a short vacation and we miss her very much. We hope she will not stay long.

Some of our boys killed a snake the other day. We little tots are afraid of snakes but the big boys are not. Hope we'll hurry and grow big too so we won't be afraid of snakes. We send our dimes for July.

Your loving cousins,

Mary Lee and James L. Foster.

Durham, N. C., July 16, 1908.

I have been a long time coming but I come at last with our dues for five months, four months past, one to come, which is $1.00. Glenn and myself wish you much good luck, and love to all the cousins.

Your nephews,

Samuel Pipkins,
Glenn Pipkins.

Glad you did not forget, boys. We missed your nice letters.

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THE SABBATH AND THE RESURRECTION.

Many have disearded the Lord's day, the first of the week, the resurreetion day, and have gone back to the old Jewish Sabbath for justification. The seventh day was given to the Jews to remind them that God, who made all things, was the one who delivered them from Egyptian bondage. See Deut. 5: 15. Ought not all Christians to keep the first day of the week, the Lord's resurreeting day, in remembranee of our deliveranee from death and everlasting bondage? Our Lord Jesus was raised from the grave the first day of the week for our justification. In keeping the first day, the resurreetion day, we show to the world that we do believe that Christ our Lord has arisen from the dead. Can any one elaim to be a Christian and not keep the resurreetion day? for all depends upon the resurreetion of Christ our Lord, whieh is our only hope of eternal life. May the good Lord impress this on all.

I left North Carolina in the fall of 1851 and went to Indiana and was there in 1861, when the war between the states broke out. I went into the Union army and served eighteen months and nine days as a private. Most of the time I was in hospital serviee at Knoxville, Tenn. My mission was to save life, rather than to take it. After the war I went back to Indiana and lived there and in Ohio until 1876, then eame to Tennessee. For many years I have been trying to preaeh the Gospel of the Son of God. I have preached in Ohio, Indiana, Georgia and Tennessee. What I have done will be revealed in the great day to come. God will reward me in his good time. It will be light at the evening. I have worked with the seets so far as I could, but have let them all know that there is a Chureh that only has one leader, and the Bible as an only ereed, and Christian as an only name.

A. A. Stokes.

Cleveland, Tenn.

TRACTS FREE

To those who will distribute them judieiously to the glory of God. Apply to Pres. J. W. Beeson, Meridian Woman's College, Meridian, Miss.

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SUNDAY SCHOOLS IN UNIVERSITIES.

The West Virginia University is to have a sehool of methods for Sunday school workers in its summer school. It is to be no six by nine appendix, either. Sueh prominent leaders in Sunday school work as Mr. Charles G. Trumbull, the editor of The Sunday-School Times, Mrs. Barnes, the international superintendent of elementary Sunday school work, and Prof. George A. Coe, of Northwestern University, are among the instructors.

It is good medieine for pessimists—a strong State university taking up the work of making better Sunday school teachers, under the supervision of the best instruetors. The world is moving. Keep your eye on this peg, and you will be able to note progress. Other universities will adopt so good a thing, and before long the ball will be rolling along with momentum.

The Bible has been in the eolleges and universities for some time. Only last winter I happened to learn that a State eollege in the Northwest was looking for a man to fill the ehair of the English Bible. That isn't a lonesome chair, either. Other eolleges have ehairs that match it.

During the winter I had a letter from a Dartmouth College student telling about the large number of elasses organized there to study the life of Christ, and the eaptain of the football team, who led in the vietory over Harvard last fall, was the teaeher in one of these elasses.

O, yes; don't diseount me as a prophet when I predict that you will live to see ehairs on Young People's Work endowed in more than one college. The Bible is getting its place at the top.—C. E. World.

TWO PREACHING SERVICES ON SUNDAY.

Is this a permanent eustom of the church or one to meet conditions now passing away? Fewer religious papers and books, less Sunday school teaching and religious organizations for training in Christian knowledge and work made the preacher the only medium of much which is now provided for by other avenues of Christian aetivity. He has not one company, as formerly, but many well officered, to do his bidding. He need not lead in each engagement, but from his eommanding position direct the movements of all, that there may be united, effective serviee all along the line. Recent years have revised and added many new features to his manual of religious tactics. The modern progressive pastor must be a teaeher-preacher—a prophet and teaeher. Sueh were the world's greatest benefaetors—Moses, Isaiah, Christ, and Paul. When the great preacher has not possessed the teaeher's art he has associated with him a real teaeher. So we read as fellow-workers, Peter and Mark, James and John, Paul and Timothy, Luther and Melanehthon.

The growing demand for the teaching pastor means the approaching of the day when churches with only one preaeher shall expect one well-prepared sermon with a real soul message and the seeond service will be the teaehing serviee, or Bible school, in place of Sunday school, at which the pastor is present as a trained teacher and direetor in its unified and manifold Bible study. Not superintendent of the Sunday sehool, but as the trusted adviser of all its officers and teachers. In this lies the solution of the vexed question, How to get both the grown people and the children in the Sunday schools, and also how the pastor shall awaken and direct intelligent Bible study in his eongregation.

This is the strategie position for the pastor. Let him be master of it and he will find larger and more interested congregations at preaching serviee and a Sunday school increasing in effieiency and eonstantly adding intelligent, active workmen to his church.

The denomination college needs a department in connection with the theological training of its ministers, open to ministers and laymen, to train the pastor for this larger field of usefulness.

RESULTS TALK IN TREATING A DISEASED SKIN.

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MARRIED.

Bailey-Wills.

On June 16, 1908, there was another marriage at the above place, when Mr. [illegible] named time and Windsor, Va., [illegible] Lorenzo Bailey, of [illegible] and Miss Leafy D. Wills, of Southam[illegible]pton Co., were united in the holy bon[illegible]ds of matrimony. The two marriag[illegible]es were formed at the same time and place, according to the plan of the parties, as they were all very dear friends. Ceremony by the writer.

I. W. Johnson.

Fuller-Green.

A very beautiful home marriage was that of Mr. W. D. Fuller to Miss Susie Green, at the bride's home near Epsom, N. C., June 17, 1908, at 8 p. m. The writer, who is the bride's pastor, performed the ceremony. Mr. Henry Kerney, of Louisburg, N. C., was best man and Miss Cassie Weldon bride's maid. Miss Ellington sang "O Haste Thee, Sweet."

The bride is the daughter of Mr. J. M. Green, one of the most successful tobacco growers of his community. She is one of the most popular young ladies in the social life of Epsom section, a teacher in Liberty Sunday school, and church organist. The groom is an excellent young man and an energetic farmer of Franklin Co., N. C.

They begin married life with the best wishes of a host of friends and a pastor's benediction for prosperity and happiness. C. E. Newman.

Harrell-Bradshaw.

On April 2, 1908, at the home of the bride's sister, Mr. Willie B. Harrell and Miss Essie Bradshaw were united in marriage at Hobson, Va. On account of the recent death of the bride's mother, the marriage was quiet, only the most intimate friends of the family being present. Ceremony performed by the writer. I. W. Johnson.

Taylor-Benton.

Mr. John R. Taylor and Miss Mary W. Benton were married in Gates Co., N. C., on April 8, 1908, by the writer. The contracting parties are residents of Nansemond Co., Va. After the marriage the couple returned to their home in Nansemond Co., where a reception was held.

I. W. Johnson.

Vick-Hundley.

On June 16, 1908, at 321 Saratoga St., Suffolk, Va., Mr. George B. Vick and Miss Gillie W. Hundley, of Southampton Co., Va., were quietly married by the writer in the presence of a few friends. The groom is a furniture dealer in Franklin.

I. W. Johnson.

Hossanook-Davis.

At the home of Rev. H. C. Moore, in Harrisonburg, Mr. R. Roy Hossanook and Miss Eva M. Davis were united by the writer in the holy estate of matrimony. Both are popular young people of the Linville neighborhood, and are among the most prominent members of Linville Christian Church. Immediately after the ceremony the happy couple took the train for Washington for a brief sojourn among the splendors of that splendid city. After their return home they will reside at Linville, where the groom is engaged in merchandising. May their lives be long and happy.

A. W. Andes.

DIED.

Fowler.

Departed this life at the hospital in Charlotte, N. C., Mrs. H. C. Fowler, July 18, 1908, in the 48th year of her age. She had been in poor health for some years, and her suffering was intense before death came. She expressed herself as resigned to the Lord's will, and even prayed for the end of her earthly pilgrimage. She was united in marriage with H. C. Fowler, August 23, 1882, and to them were born six children—three boys and three girls—all of whom survive except one son, who passed to the spirit world several years ago. Her husband preceded her to the grave by some four or five years. She was a member of the Burlington Christian Church, but was residing in Charlotte at the time of her death. Her remains were brought to Burlington July 19 for funeral and interment. The funeral services were conducted from the church of which she was amember by her pastor, the writer, in the presence of a large audience of relatives and friends, and her body laid to rest in Pine Hill Cemetery by the side of husband and son to await the resurrection. May God bless and keep the orphan children.

P. H. Fleming.

Graham.

Dr. James H. Graham died July 19, 1908, at the residence of L. H. Aldridge, Esq., aged 81 years, 7 months and 18 days. He was a son of Col. James Graham, deceased.

John Graham, the father of Col. James Graham, was born in Chester Co., Pennsylvania, A. D. 1741, and came to Orange Co., N. C., while young and married Frances Mebane, of Orange Co. (now Caswell Co.), a near relative of James Mebane, the father of Hon. Giles Mebane. After her death he married Mary Byrd, of Orange Co. (now Alamance). Dr. James H. Graham married Mary C. Dickey Nov. 9, 1865. She died Jan. 14, 1882.

Dr. Graham leaves behind one brother, Albert Graham, and three daughters, Mrs. L. H. Aldridge, of Union Ridge, N. C., Mrs. W. P. Lawrence, of Elon College, and Mrs. C. H. Rowland, of Franklin, Va.

Dr. Graham lived a clean, honorable, and useful life. Always ready to aid the needy, and to contribute to the enterprises of the church. He passes from us loved and respected by all his neighbors and acquaintances.

W. S. Long.

Depoy.

Barbara H. E. Depoy was born April 25, 1844, and died July 11, 1908, aged 64 years, 2 months, and 16 days. For several years she had been in declining health and was a great sufferer. Death was a relief to her. From this place of affliction she has departed to dwell in a land where no suffering ever can come. Deceased was a member of the Christian Church at Linville, and was held in nigh esteem by all who knew her. She is survived by her husband, seven children, and one sister. A host of friends also

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1:40	6:11	Caraleigh t	9:10	4:20
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1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8.40	3:56
2:10	6:47	Banks t	8:31	3:50
2.20	7:00	Willow Springst	8:20	3:40
2:28	7.10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8.00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3.02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
3:28	8:16	Harnet	7:06	2:32
3:33	8:21	Bunlevel	7:00	2:26
3:43	8:32	Linden T	6:50	2:16
3.50	8:40	Carlos	6:41	2:09
3:54	8:44	Buckner	6:37	2:05
3:59	8:49	Slocomb	6:33	2:01
4:08	9:00	Carver's Falls	6.23	1:51
4:17	9:10	Tokay	6:16	1:44
4:30	9:25	ArFayettevilleLv	6:00	1:30

JNO. A. MILLS, Pres. and Gen. Mgr.

"weep with them that weep." Funeral services were held at the Linville Christian Church July 12, and the body laid to rest in the cemetery near by.

A. W. Andes.

Tickle.

Little Mary Christine Tickle, nine months' infant of Bro. and Sister Quint Tickle, of Greensboro, N. C., departed this life July 14, 1908. Little Mary lived with father and mother long enough to make the home bright and sweet, and then God called her to live with Him and the angels. Burial services conducted by Rev. J. W. Wellons at Bethlehem Christian Church July 15, 1908. Thos. W. Strowd.

Lewis.

Miss Verlie Lewis, daughter of Bro. and Sister, Geo. W. Lewis, passed from labor to reward July 14, 1908. Miss Verlie was born December 1, 1891. Age, 16 years, 7 months and 13 days.

Miss Verlie professed faith in Christ and joined Bethlehem Christian Church August, 1906, and lived a true and consistent Christian to her death. She loved her church and Sunday-school. She was a sweet-spirited Christian and was patient through her sickness. She was loved by all who knew her. She died trusting in Jesus.

Funeral services by Rev. C. C. Peel and her pastor, Thos. W. Strowd, at Bethlehem Christian Church, July 15, 1908.

She leaves a father, mother, two sisters, two brothers, one half-brother to mourn their loss.

Thos. W. Strowd.

Pond.

Mrs. Letitia S. Pond, wife of G. P. Pond, died July 12, 1908. Mrs. Pond was daughter of Bro. C. C. Richardson, secretary of Spring Hill Church. She was born Dec. 21, 1876, and died July 12, 1908, being 31 years, 6 months and 21 days old. She joined Spring Hill Church August 19, 1887, being only 11 years old. A little more than a week ago she was taken with typhoid fever which was so malignant in its nature she succumbed in a few days. Nothing that physicians, trained nurses, loyal and loving relatives and faithful friends could do would avail anything.

The end was very sad. Its being so sudden brought a shock to every one upon whose ears it fell. Words cannot express the heart-aches the dear husband suffers, and the sorrow that has fallen on her father and mother and loved ones about her. She leaves four very small children to be mothered by some one else. She leaves a host of relatives and friends to weep for her. But in all this we are reminded of that passage, Rev. 14:13, "Blessed are the dead that die in the Lord." From early age she was a Christian and a member of Spring Hill Church. During her life she was loyal to every principle of right in home and church. In the home she was faithful to her loved ones, doing her best to serve and honor them. In church she was consistent and faithful to all its principles and service. Now she has paid the last debt of life and at a very early age when the prime of youth was budding. Earth's ties have ben severed when they were but bound together the sweetest. All this brings distress to the hearts of loved ones. But we have this consolation: "Not to sorrow as those without hope." We have that hope that she is but transported to that heavenly land, and the breaking of earth's ties is but a uniting of the spiritual and heavenly ones which should draw them closer and closer to their Maker, and prepare them for a more faithful service in the kingdom of God.

H. E. Rountree, Pastor.

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NEWS ITEMS.

A Los Angeles, Cal., man is suing for a divorce because "his wife bit him, pointed a gun at him and hit him over the head with a stick." No wonder that man wants divorce.

We are glad that the dead and wounded from the "glorious Fourth" this year was not as great as last year, the dead numbering 72 and the wounded 2,736, as far as reported at present.

Both candidates for the presidency are named "Bill" ("Bill" Taft and "Bill" Bryan), and both have brothers named "Charley." And yet there be those who say there is nothing in a name.

Eight West Point cadets have been found guilty of hazing and their dismissal from the academy has been recommended to the Secretary of War. It seems that some college boys will haze or die.

Prof. Stuart Culin asserts that football was first played in China. The professor has discovered an ancient drawing which proves his assertion. About the year 800 A. D. the game was introduced into Japan and became very popular there. It is old enough to be on the retired list by now.

Mrs. John B. Stetson was married to the Portuguese consul at Chicago, Count Santa Eulalia, in the Stetson home, Idso, in Philadelphia July 23. We trust this marriage to a foreigner will not decrease the quality of the noted Stetson hat, than which there is no better, and which has made the Stetson family rich and famous.

As the Pennsylvania National Guard which had been in camp at Gettysburg, Pa., were on the eve of breaking up and returning home July 23 the former battle field was visited by a severe electrical storm, killing six men instantly and injuring forty others. No such consternation has been witnessed there since Lee and Grant engaged in deadly combat and made that spot famous for all time, as a place of carnage and death.

Benjamin F. Gilbert, a nineteen-year-old lad of Norfolk, shot Miss Amanda Morse, of that city, while standing on Campostella bridge last Thursday evening about 9 o'clock. The two had been sweethearts, and Gilbert was jealous, the young lady having jilted him. On being asked at the police station why he had committed such a crime the young man said he did not know, but supposed it was a result of cigarette smoking. His plea before court is to be insanity.

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The additions to the original policy are $1,765.00
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